

The Right REFORMER's
CHARACTER *and* DUTY.

I N A
SERMON

Preach'd at *Salters-Hall,*

TO THE
SOCIETIES

FOR

Reformation of Manners,

In the CITIES of
LONDON and WESTMINSTER ;

29th JUNE, 1713. *N.*

By JEREMIAH SMITH.

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The Right REFORMER
CHARACTER and DUTY

SERMON

Preached at St. James's Church



SOCIETY

Reformation of Manners

In the CITIES of

London and Westminster

1753

by THOMAS SMITH

Printed by J. Smith

At the Sign of the Anchor in St. James's Church-yard
Opposite the Theatre Royal, in the Strand
1753

TO

Francis Keck, Esq;

SIR,

THE Subject of the following Discourse approves it self to all wise and good Men; could I have the same Confidence of the Management of it, I might with better Assurance make this Dedication thereof to you. Tet, even as it is, Sir, your wonted Condescention and Goodness give me Hopes, you will both excuse its Defects, and favour its Design; which, indeed, is of such a Nature, as pays back, with Interest, what Honour it receives from any Patron's Name. The Cause of Virtue, and Morality, is truly divine, and deserves Recommendation to the World, by the best and greatest Personages in it. Sir, the Advantages which God hath placed you under, I may not doubt

DEDICATION.

doubt will be improved to this Purpose; and that your Interest and Influence shall all go to the Promoting of Piety, and suppressing of Vice and Irreligion.

May the best of Blessings, Sir, be multiplied on you and yours, together with the other Branch (which is with you) of that Noble Family whereto you are allied; a Family, which (with your own) I am by a long Course of Favours, thro' most part of my Life, obliged to remember, with greatest Gratitude and Honour. May the very hopeful Descendants of both be the lasting Delight and Joy of their Friends and Relatives, and Ornaments of their Country, helping, by their bright Examples, to shame and mend a corrupt and degenerate Age. These, Sir, are the fervent Wishes of,

Your Most Obedient,

and

Most Humble Servant,

JEREMIAH SMITH.

A

REFORMATION SERMON.

Epistle of Jude, Ver. 22, 23.

Of some have Compassion, making a Difference; and others save with Fear, pulling them out of the Fire; hating even the Garment spotted with the Flesh.

MA N's Recovery from Corruption and Misery, is the great Subject of the Counsels of Heaven; any just Subserviency whereto, must be proportionably noble and excellent.

This sets those worthy Societies, which have been formed to such purpose, not only above Exception, but in highest Esteem; and

B makes

makes all manner of Incouragement and Assistance due to them, and very pleasing to God, and to all wise and good Men. Ministers particularly are by Office to further so laudable Undertakings, the Conscience of which makes the meanest of them comply with the Call given him to the present Service.

Many, very many, excellent Discourses have been deliver'd here, and † elsewhere, on the same occasion, all tending to guide the way, and strengthen the Hands, of those, who are engag'd in so good a Work, as the REFORMATION OF MANNERS; a Matter about which there is no Controversy, but which agrees with the profess'd Sense and Wishes of all true Christians and Churches.

† St. Mary le Bow.

I am sensible, scarce a Topic remains untouched, not to say unexhausted, upon this Argument; but yet, there will be need still to refresh the Memory, to renew Impressions, to keep alive, and raise higher, if it may be, holy and regular Zeal, in so concerning a Business; especially when many are ready to do what they can to damp, if not extinguish it. If such ill Aims may be defeated, and good ones furthered, it will not be an Hour lost to us.

The Words read are chosen as an apt Foundation for this Purpose; they are part of an *Epistle* which might be inscribed, SAINT JUDE'S LETTER FOR REFORMATION OF MANNERS: For on such Occasion, and with such Design was it written, to stem the Tide, or Torrent rather, of Error and Libertinism, which

which even so early was breaking in upon the Churches. In it we may take Notice of these Particulars, *viz.*

1. *THE Title and Notion under which the Apostolic Pen-man speaks of himself, when treating of this Subject: Jude a Servant of Jesus Christ, viz. by Office as well as by the common Tie and Obligation of a Christian; and therefore specially concerned to look to the Purity of Religion, and its Professors, and the Recovering or disclaiming any, who are Blemishes to it. Never is a Minister more in his proper Work of serving Christ in his Gospel, than when promoting Reformation.*

2. *HERE are the Persons whom he writes to described, by their Qualification and Privileges: To them that are sanctified by God the Father preserved in Christ Jesus, and called: A Periphrasis of a good Christian: One taken out of the corrupt Mass of Mankind, called by Grace, set a-part for God, renew'd to an holy Nature and Life, and kept by the Power of Christ, and Union with him, from falling back to a State and Course of Sin, or any damning Errors and Defilements. These he applies to, as those who would heed what he writes, and whom he would still preserve from Infection, and ingage and incourage to be Instruments, in recovering and reforming others. All good Men, not Ministers only, but People, are concern'd in this Apostolic Letter of Advice and Exhortation, and should regard and bear in mind the Particulars of it, as a Charge upon themselves. The Mem-*

bers of *Reforming Societies* especially, should consider the Apostle as speaking unto them, who are, or should be, eminent in this descriptive Character. After Salutation and good Wishes unto these,

3. *HE shews the Motive of his Writing, viz. his Love and Care, and their Need.* They had a large Share in his Affection, and that Love made him solicitous for some meet and profitable Way of expressing it. This of Writing to them he chuses: *Beloved, when I gave all Diligence to write unto you.* Good Men will always be intent on profiting others, not in Presence only, but in Absence, to which this way was adapted. Nor was it without divine Guidance and Direction, that the Apostles and other sacred Pen-men did write; and happy hath it been, not only for the distant in Place, but in Time. Thus the Oracles of God have been preserved, and are come down unto us: thus the Prophets and Apostles, *tho' dead yet speak: We have the sure Word of Prophecie, to which we do well to take heed.* Thus the Apostle's Love ingaged his Care and Diligence, for the Benefit of good Men, and both were drawn out by their Need: *It was needful for me to write unto you.* There were Persons of ill Principles and Practices among them, who turned the Grace of God into Lasciviousness, despised Laws and Government, let loose the Reins unto their Corruptions, walking after their own ungodly Lusts, and who watch'd to insnare and draw away others into like Impieties. The Apostle knowing this, and
- V. 3.
- 2 Pet. 1. 19.
- V. 3.
- V. 4.
- V. 8.
- V. 16, 18.
- V. 3, 5.

CHARACTER and DUTY.

3

and that in all there are Remains of corrupt Nature, which, like Tinder, are ready to take Fire by the Sparks of Temptations ; this Danger stirred up his Care and Vigilance. Peoples Necessities will quicken faithful Ministers Diligence and Watchfulness. Such as are good, whether Ministers or People, can't bear to see others exposed to Evil, without endeavouring their Help and Preservation. This Need, by reason of the Church's Danger, drew the Apostle to write. And,

4. *HERE's the general Subject written upon, and Purpose of his Writing.* V. 3, 5.

The Subject is the common Salvation ; the greatest Concern of every one, and proper Business of a Minister to treat about. The Purpose of his Writing, is, to put them in Remembrance, and to exhort and stir them up unto their Duty, in Reference unto that Salvation. He does not suppose them ignorant or utterly unmindful of, much less averse to, what was incumbent on them ; but he supposes human Frailty and Relicts of Sin, that they were not so perfect as they would or should be, either in doing Good or opposing Evil, so that there might be need of quickening Means and Helps, which accordingly he would furnish to them. I speak as unto wise Men, said St. Paul, and so 'tis fit to believe we do upon these Occasions, but the wisest may need a Monitor. I will put you in Remembrance, tho' you once knew this, saith St. Jude. The most knowing may need an Hint ; the best Memory hath its Leaks, and unless watch'd

I Cor. 10.
5.

V. 5.

watch'd and help'd, may let slip what hath been received; as also, the most purified Mind and Heart, being but imperfectly so, may have some Backwardness to Good, and proneness to Evil, and need Exhortation. In a word, none are above Ordinances, God, who knows our Weakness, has appointed them for all. May we, on these Occasions, be your Remembrancers, and excite and ingage you to steady and vigorous Practice of known and undertaken Duty. The Labour will not be in vain. To this Purpose did the Apostle write to them here of the common Salvation. But beside this general Subject and Scope of the Apostle's writing,

V. 3.

5. *HE sets down the special Matter of his Exhortation, viz. To contend earnestly for the Faith once deliver'd unto the Saints, i. e. not only for the Purity of the Faith, against false Doctrine; but for Practice agreeable to it, against corrupt Manners. Ungodliness is against the Faith, as well as false Opinions. Error is against the Truth, and Vice and Wickedness is against the Goodness of Religion. He would have them bend themselves with all their Might against both. And to inforce his Exhortation, he sets out the Filthiness and Impiety of those Ungodly Persons among them, who were Spots and Blemishes in their Societies; hasting themselves, and drawing others into the same Ruin with them. Wherefore,*

V. 12.

6. *HE comes to Directions suitable to such a State of things.*

(1.) FOR

(1.) *FOR Themselves*, that they might not be V. 17, 18:
shock'd and stumbled at such a sight. So ma-
ny Sensualists, walking after their own Lusts,
and that under the Christian Name; he would
have them remember, that this was no more
than was fore-told should come *in the last time*; 2 Tim. 3.
wherefore they should rather be more con- 1—10.
firmed in the Truth, when they see things
fall out so exactly as was predicted.

And for their own Preservation from In- V. 20, 21:
fection and Intanglement, he commends to
them the great Graces of Faith, Hope, and
Love, that they would strengthen and raise
those to the highest Pitch, and keep them in
greatest Rigour that might be; but because
they could do nothing therein with effect, of
themselves; therefore, with all their Indea-
vours, he bids them join earnest spiritual
Prayer. We must be Agents in *building up our
selves in our most holy Faith; keeping our selves
in the Love of God, and looking for Mercy thro'
Christ, unto eternal Life*; but all this must be
in God's Strength, and by his Assistance;
therefore, *praying in the Holy Ghost* is put in
the midst of all. Thus the Directions for
themselves; and,

(2.) *AS to others*, viz. those corrupted and
corrupting Persons, he directs here in the
Text: *Of some have Compassion, making a Dif-
ference, and others save with Fear, pulling them
out of the Fire; hating the Garment spotted with
the Flesh.* Thus in this Account of the Epi-
stle, and the main Parts of it, we have a
Scheme or Plan of our present Business: A
Minister,

Minister, as a Servant of Christ, dealing with good Men by quickening Exhortation, to contend earnestly for the Purity of Religion and Manners; that such as, under the Christian Name, yet live in grossest Vices, may be reclaimed and amended, and so escape the Ruin to which they are tending. This is a summary of the Epistle, and also of our present Work.

In the Text we have,

1. *THE Reformer's Principle, by which he is act'd, viz. An Hatred of Sin: Hating even the Garment spotted with the Flesh.*

2. *HIS Indevour in virtue of that Principle, viz. to rescue and save such as are intangled in it: Others save, &c.*

3. *HIS Prudence in managing these Indevours: Of some have Compassion, making a Difference; and others save with Fear, pulling them out of the Fire.*

THE Sum of the whole may be taken into this DOCTRINE, or General Head of Discourse, viz.

THE Character and Duty of a right Reformer, is to hate Sin himself, and to endeavour, in the best Manner that he is able, to recover and save, those that are fallen into it.

The two PARTS of this DOCTRINE may be distinctly open'd, and confirm'd; and then some proper and useful Deductions, suitable to the Occasion, drawn from both.

PART I.

1. *THE Character and Duty of a right Reformer is to hate Sin himself: Here the Matter begins,*

begins, this must be the Spring of his Indea-
vours to suppress Sin in others. We may in-
quire;

1. *WHAT this Hatred of Sin is.*

2. *OF what Necessity it is to the Purpose of Re-
formation.*

Quest. 1. *WHAT is this Hatred of Sin?*

Ans. *IT is an holy Affection of Soul, not only
taking a Man off from Sin, but most vehemently
setting him against it as the greatest of Evils.*

1. *IT is an Affection of the Soul, i. e. of the
Will or Heart of Man; for it being a moral
Evil that is spoken of, the Affection which
respects it must be seated in the rational Ap-
petite.*

2. *IT is an holy Affection; otherwise it would
not move from Sin, but to it; would not set
the Soul against, but upon it. So that here is
supposed a Change of the depraved Nature,
by the Grace of God; for as the Nature is,
such will the Affections and Passions of it be.
Man, as he came out of the Hand of God at
first, was pure and perfect, fitted for the great
End of his Being, viz. to glorify and injoy his
Maker; and while his Uprightness continued,
doubtless he did love God, and what is good,
and had no vicious Inclination, but a Power
and Aptitude to repel Evil if he would: but
being design'd, in the Beginning, for a State of
Trial, and therefore made defectible, tho' not
deficient, he soon abused his Liberty, heark-
ned unto the Tempter, corrupted himself,
and threw that beautiful Image of God, which
was instamp'd upon him, into Disorder;*

sad and woful Irregularity was brought upon all his Faculties, making him call Good Evil, and Evil Good, to love and hate, chuse and refuse, contrary to his Duty and Interest. But the merciful God, not willing to lose his Creature, or let Satan, his malicious Enemy, go off the Ground triumphing in the Remediless Ruin of a whole Species of such noble Beings, was pleased soon to give forth his relieving Promise of a SECOND ADAM, who should be the Head of a raised and recovered Generation, between whom and the Serpent, *i. e.* the Devil, and what holds with him, there should be perpetual Enmity. By the Word and Spirit of this Redeemer Souls are renewed, and the holy Frame restored, and Faculties set right again; Man comes to refuse the Evil and chuse the Good, to love and hate in Conformity to the Will and Law of his Maker, and supreme Ruler. In reference unto the Affections, these things are done in the rectifying Change, *viz.*

(1.) *THEY are, by the enlightened Mind, directed to proper Objects, and made to move suitably to the Nature of them.* God and Christ, and heavenly Things, are lov'd and desir'd, and delighted in; and Sin, which is morally evil, as well as what is hurtful to the Body, is grieved for and hated. Thus are the Affections set right, *i. e.* directed, and do accordingly move to right and proper Objects. And,

(2.) *THEY are made to move, in some good measure, proportionably to the Degrees of Good or Evil in those Objects.* As God is the chief

Good,

Good, he is loved with the highest and most intense Affection; and Sin, that is most opposite and contrary unto him, is looked on with the utmost Hatred, more than any meer outward Evil, any Loss or Cross whatsoever. Thus the Affections renewed, move proportionably to the Degrees of Good or Evil that are in Objects, which is, so far, the Sanctification of them. And,

(3.) *THE Affections, by Sanctification, are fix'd in those regular Directions, Inclinations, and Motions, so that ordinarily and prevailingly they hold to them.* As the Needle in the Compass, tho' it have its Tremblings, and small Variations, and, by accidental Jogs, may be moved away a little from its true Direction; yet it returns, and points right again, and fixedly and stately does so: thus is it with the Affections of a good Man, tho' they are yet imperfect, and may by the Shock of Temptation be moved a-side from their right and due Scope; yet, ordinarily and stately, they hold to it, they love God with a prevailing intense Love, and hate Sin with an utter Hatred, and are so fixed therein, as never to return to any settled Love and Practice of it any more. Thus is this Hatred of Sin an holy Affection, taking the Soul off from that Love which before was to it; and not that only, but as in the Description of it is further said,

3. *It most vehemently sets a Man against it as the greatest of Evils.* It begins in Dislike; increases to Aversion; grows up to Abhorrence; exerts, and puts forth it self in En-

mity and Opposition ; and settles in a constant War, never to be ended, but in Sin's utter Abolition and Destruction.

(1.) *IT begins in Dislike.* The Nature being made holy, Sin is no longer agreeable ; the Sanctified Affection disrelishes all impure Gratifications. This Change is often visible unto others, as well as sensible to the Person himself ; as when the Intemperate become sober ; the Filthy, chaste ; the Proud and Ambitious, humble and mortified : when the Lovers of Pleasures and sensual Delights, become Lovers of God, and affect what's suitable to a reasonable Nature, and a sanctified Mind ; when such whose Language was filthy or profane, are turn'd to a pure Lip, and clean Speech. Here appears Dislike of Sin, the Sins formerly lov'd and liv'd in. And,

(2.) *THIS Dislike increases to strong and fix'd Aversion ;* so that such will not be drawn back to their former evil Course and Way again : If tempted thereto, they say as *Joseph*, *How*
 Gen. 39.9. *can I do this Wickedness, and sin against God ?* They have now an holy Antipathy, which makes them fly from what is evil. As in Nature, when Things have Antipathy against one another, there's no reconciling them, no bringing them together, they swoon, and even die away, if you attempt it ; so it is between Sin and a holy Heart ; it starts and flies back from
 Hof. 14.8. *it. What have I to do any more with Idols ?* said *Ephraim* ; cast them out, put them away, I can't bear them, or look toward them. Thus averse is a good Man to his former Lusts
 and

and evil Ways. Thus does Hatred grow from Dislike to Aversion ; and thence,

(3.) *IT rises to Abhorrence and utter Detestation* ; looking on it as the most filthy and lothsome, the most infectious and dangerous, the most deformed and ugly thing that can be ; the greatest Blemish to our Nature, what makes it vile and base, even worse than the Beast that perisheth. *Spots are these in your Feasts*, saith the Apostle here ; the Disgraces of your Society. Sin is compared to the vilest and most noisom, offensive and hurtful things, such as Leprosy, Plague, Poison, Ulcers, and the like. It is the Devil, *i. e.* that which makes him so, and makes Men that indulge it, and are like him therein, so call'd. One of you, said Christ, to his Disciples, *Joh. 6. 70.* (meaning Judas) *is a Devil*. Yea, when Peter, a good Man, by Mistake, fell into somewhat of this, *Get thee behind me, Satan,* *Mat. 16. 23.* said Christ to him, *thou art an Offence unto me* : thou art now doing the Work of the Devil, in dissuading me from that good and necessary Work which I came about. So vile is Sin, and so abhorr'd, when look'd on with a spiritual Eye ! *Abhor that which is evil* : The Word *Rom. 12. 9.* notes the greatest Disgust and Displeasure against a thing that can be ; as in that Threatning of God, *I will destroy your high Places, and cut down your Images, and cast your Carcasses upon the Carcasses of your Idols, and my Soul shall abhor you ; i. e.* I will manifest my Displeasure against you, and my Detestation of you, to the utmost. Hatred of Sin, therefore, hath

hath in it this abhorring and abominating of it. Upon which,

(4.) *IT puts forth it self in Enmity*, resisting and fighting against it, striving to bring it to Destruction. *Gal. 5.24. They that are Christ's have crucified the Flesh, with the Affections and Lusts; they have begun to do it, it is brought under, so that it does not bear Sway, and rule in them, as it did; and they are following the Blow, in the daily Practice of Mortification; for Hatred is not a short-liv'd Enmity, but a deep rooted, and an abiding Principle of Oppolition. Wherefore,*

(5.) *HATRED of Sin settles into a constant War with it, never to be ended, but in its Abolition and Destruction. It makes with it no Peace, no Truce, gives it no Rest or Respite; but is continually working, and fighting, and doing all it can, to compass its Ruin. As the Flesh lusteth against the Spirit, so doth the Spirit against the Flesh, for these are contrary one to the other. This, as other Warfares, is carried on defensively, and offensively. Hatred makes diligent, ready, and unwearied both ways.*

It sets Fear, Jealousy, and Circumspection at work, as Centinels, to spy Danger, and warn of it, that the Enemy may be kept out: it makes quick to discover, and to avoid Snares, Stratagems, or Ambushments: We are not ignorant of his Devices, said the Apostle, speaking of the Wiles of the Devil. It cuts off Supplies, hinders Succours, guards all Passes, by which the Enemy might enter. Thus for Defence.

And

And it pries into the State, and Strength, and Workings of the Enemy. Hatred is quick-sighted, to spy Advantages, as well as Danger, and ready to make the most of them. Whoso hates Sin, will be ready to stifle it in its Birth, or first Motions. If it grow and get head, Hatred will bestir it self to call in all Helps, make what Confederacies it can against it; will sollicite Heaven and Earth, use all Means, and take all Opportunities for attacking and combating of it: if foiled, it will not yield; it may be worsted in a particular Conflict, but will renew the Battle with redoubled Vigour, and Animosity, and never end the War, but in the Destruction of its Enemy. And thus of the Reformer's Principle, *Hatred of Sin*. Come we to,

Q. 2. *OF what Necessity is this to the Purpose of Reformation?*

Ans. *MUCH* every way. Particularly, *IT IS* requisite to a right ingaging in this Work, that it be not upon too low and partial Views, but altogether upon such Grounds and Motives as God would have it be, viz. for his Glory, and the spiritual and eternal Good, and Welfare of Souls. If Persons come into it upon Ends and Motives short of these, tho' they may be good in their Kind, and so far forth, yet do they not come up to what God requires, and the Spirit of a right Reformer reacheth to. The public Peace, and Order of the World; the Good of our Country, and Welfare of those, among whom we live; the Preservation of the Health, Estates, Credit,

Credit, and Usefulness of Persons, are good, and great, and valuable Considerations: but, if Man only, and his Interest, be consider'd in all this, and the Interest of God, the supreme Owner, and Ruler of all, who is more concern'd in the Good and Welfare of Persons, and Nations, than we are or can be; if this be left out, and no Regard be had to pleasing, or displeasing him, in keeping or breaking his Laws, preserving or disturbing the good Order and Harmony of things which he appointed, and settled for his own Glory, and the eternal Happiness of Men; who ever leaves this out, in his joining to suppress Vice, comes short in the Matter he engages in. His Grounds, so far as they are good, may be approved, and his Help upon them accepted, and such Persons valued and esteem'd; as our Saviour, in reference to that young rich Man in the Gospel, who was so free from open Vices (and 'tis like might have been ready to concur in suppressing them) our Saviour, for the Good that he saw in him

Mark 10. *loved him.* But if this true Hatred of Sin be not at the Bottom; hating it as contrary to the Honour and Will of God, and his Interest in the World, and as it is ruinous to the Souls of Men; if this be not the chief Respect, it may be said to such, as our Lord there did, *Yet lackest thou one thing*; even that which is the very Perfection of all, and without which, the Undertaking is comparatively short and low. 'Tis therefore observable, which was noted in opening the Parts of the Epistle, they

they to whom it is directed, and who by it are charged with this Work, are *the Sanctified and Called*, such as being made pious, and turn'd from Sin themselves, are Haters thereof, and therefore fittest to reclaim, and reform others. 'Tis the mention'd Qualification here, where the Duty is put upon them, in the Text; *pulling them out of the Fire, having even the Garment spotted with the Flesh*. Only those who have such an Hatred of Sin, even to be affected with Fear and Aversion to all Degrees and Appearances of it; as the *Israelites*, who were not only not to touch the Flesh of the Unclean, but their Garments, or Levit. 6. any thing spotted with their Flesh; such ^{27.} Persons only are spirited as they shou'd be, for this reforming Work. On this Account, therefore, is Hatred of Sin necessary in a Reformer; he can't otherwise engage in such a Matter with a Spirit fully fitted for it.

2. 'TIS requisite too, to render him (on the best Grounds) *zealous and active in it*. 'Tis good to Gal. 4. *be zealously affected always in a good thing*; such ^{18.} a thing, by all the Measures of true Goodness, must this Indevour of Reformation be; Dr. Butler's and as in several good Discourses, to which I refer you, hath been made out. The great Dr. Kennet's. Help and Incentive of this holy Zeal lies here. This Hatred of Sin kindles and maintains, heightens and directs it aright. This distinguishes of the Person, and the Fault; the Person is pittied, while his Vice is hated; the Separation of these is that which is inddevour'd, that the Man may be sav'd, but his

1 Kings
19. 14.

Sin and Lust destroy'd. Hatred of Sin disposeth to endeavour this with all the Might; this puts upon searching it out, hearing no Intreaties, taking no Bribes to connive at it, or spare and pass it by; this makes willing of Cost, and Pains, of all unwearied Diligence, to suppress and root it out. *I have been zealous, said Elijah, for the Lord of Hosts; because the Children of Israel have forsaken thy Covenant:* He ventured his Life in contending for God, against Sin and Sinners. Hatred is a burning Affection, makes the Heart hot against all Evil, especially against the greater and more enormous Transgressions; it puts Vigour into all Endeavours against it. This gave Courage and Zeal to *Moses, Nehemiah, David, and Ezra*, and others upon Record; their great Hatred of Sin it was, that made them so eminent for Zeal, in reforming and suppressing of it.

3. *'TIS necessary to hold close to, and intent upon, this Work, and render constant and persevering in it.* Without this, as the Grounds of opposing Sin, and Efforts against it, will be comparatively weak; so what Endeavours are made, will in likelihood soon flag, and Beginnings or some Advances in it quickly come to a Stand. There is no sufficiently strong and steady Principle to hold to it, but this. Difficulties are many, Oppositions great, and somewhat in every one's Heart and Nature, that is ready to clog the Wheels, and even to dispose to give up the Contention. The Lion in the Way will affright; the
Strength,

Strength, and Greatness, and Multitude of Enemies, will be so represented, as even to persuade it is a vain Attempt. What! to think to stem such a Tide, to put a Stop to such a Torrent of Prophaneness and Wickedness, that has got such an Head, and carried down so many before it! To think to mend a World so drencht and sunk in Sin, and to better Persons so obstinately set upon their Lusts and evil Ways! If Hatred of Sin be not in the Breast, and that in considerable Strength too, how likely will such Reasonings be to make Impression, and to cause the Work to cease? 'Tis this only that will be a constant Spring of Indebour. Hatred is an obstinate Passion, that will still be plotting and working, and stirring against its Enemy, will not cease contending, till what it contends against ceaseth to be. So that tho' Difficulties are many, and Oppositions great, this Hatred, where it is in Truth, will make constant in the Work; and for this Reason,

4. *IT will give both great Advantage for, and Hopes of, Success.*

As to the Person himself, in whom such Enmity against Sin is wrought, this is a good Beginning; Sin is already brought down, as to the reigning Power and Prevalency thereof; and a good Earnest it is of compleat Victory in time. That Principle which hath thus far prevailed, will gradually work out the Remains of it, till at last it shall be no more. No Person, in whom is the true Hatred of Sin, shall finally be overcome by it.

And as to reforming others, it gives great Hope of Success in that too; both in the Nature of the Thing, as it makes zealous and constant (as was said) in opposing of it, studious in seeking, and diligent in Using the best Means for suppressing it; and likewise as it engages the Help and Blessing of God with those Indeavours. Those who set about this Work, on any good and laudable Grounds, may, so far forth, hope that God will own them, and be with them; but those whose Hearts are throughly right with God in it, who have the Concerns of his Honour, and the Good of Men, nearest to them, such may greatly hope, they shall be favour'd and succeeded in their Undertaking, that their Pains and Cost shall not be all in vain. The Work is God's, and for him, and where he raises and spirits Persons for it, and engages them in it, there is Hope it shall be to some good Effect. *Be strong, and work, for I am with you,* said God to Zerubbabel, and Joshua, and the People of the Land. *The God of Heaven, he will prosper us,* said Nehemiah, therefore *we, his Servants, will arise and build.* These are two Texts, on which you have Discourses, which you may see at your Leisure. But however this should prove, if, thro' rooted Enmity against what's good, you should not prevail, to such a Degree, at least, as you wish; as it was with good Jehoshaphat, *the high Places were not taken away; for as yet the People had not prepared their Hearts unto the God of their Fathers; they were backward, and* would

Mr.
Wood-
house on
Hag. 2. 4.

Mr. Syl-
vester on
Neh. 2.
20.

2 Chr. 20.
33.

would not concur, or yield : should it be so with you, yet, in whatever Success you have, be it more, or less; or in your Indeavours, tho without Fruit, every Way,

5. *HATRED of Sin is necessary, for Comfort, and Benefit to your selves, and Acceptance with God, and Reward from him.*

Necessary to Reward, i. e. not in way of Merit, (which is intirely thro' Christ) but in way of Qualification. Could you, by your Indeavours convert whole Nations, turn ever so many, ever so great Offenders, unto Righteousness, and good Life; were you therein acted, with no true Hatred of Sin your self, you would fail of the best and highest Pleasure therein, and Reward for it. An outward temporal Reward you might get, suitable to the Work on your part, and such an Approbation of God as answers any Kind or Degree of Goodness, in the Motives you went upon; but for Acceptance to your true spiritual Comfort, and Advantage in this World, and eternal Reward in the other, that you would fail of. But (on the other hand) if Hatred of Sin, and Love to God and Men, have been your main Ground and Principle, (be it how it will as to Success) you may have Comfort in your own Souls; God accepts your Service, and Labour of Love, and will bestow on you eternal Rewards, for your sincere, however unsuccessful, Indeavours. So that you see the Necessity of Hatred of Sin, that your Pains and Labour, and good Designs, may be accepted, and turn to good Account to you.

There

There is yet one more Ground, and that a great one, for this Hatred of Sin in a Reformer, viz.

6. *FOR his own Safety and Preservation, in the Work that he goes about ; least while he is attempting to rescue others out of the Snare of the Devil, he be himself intangled in it.* Were any called to a Pesthouse, or such Place of Infection, would he not get the best Preservatives that he could ? Sin is very contagious, and all need to be very careful to get the best Antidotes against it that they are able ; for which Purpose no Amulet like this, a strong radicated Hatred of Sin. None can with Safety, I had almost said with Warrant, attempt such a Matter without this. To this Sense some carry the Words here in the Text, and, to be sure, it is included in them : *Others save with Fear, pulling them out of the Fire ; hating even the Garment spotted with the Flesh, i. e. taking Care, while you are doing this, to have Hatred of Sin stirred up, and working in you, that no Taint or Defilement be gotten to your self in doing it.* 'Tis true, all your Care and Circumspection alone, even where this Principle is, will not be enough, without divine Conduct and Keeping ; which, therefore, must at all times be conscientiously sought, and especially depended on ; but yet, this Hatred of Sin in your selves, and Indebavour to excite it, is necessary under God, and in a way of Means. The more Hatred against Sin, the less Danger of falling in with

with it; and the more Care to excite this, and to have it quick and operative, the more Hope of God's concurring Help and Keeping of us. *Walk in the Spirit, and you shall not fulfil the Lusts of the Flesh*: you shall not be tempted so as to be drawn a-side, and led away by your own Lusts, nor overcome by Temptations from without, by the Evil that you see committed and done by others. 'Tis said of *Mithridates*, that he had a Constitution that was Proof against Poison. If any be Proof against the Poison of Sin, it must be those whose Hearts are full of the Hatred of it. *Contraria mutuo se expellunt*. And thus of the FIRST PART of the DOCTRINE: 'Tis the Character and Duty of a right Reformer, to hate Sin himself. Come we now to

PART II.

II. *AND to endeavour, in the best manner that he is able, to recover and save those that are fallen into it.* Here we have the Sum of his Business, in which three things need to be spoken to, viz.

1. *THE Substance of the Reformer's Work and Design, viz. To recover and save such as are fallen into Sin.*

2. *THE Circumstance of his Endeavour herein: In the best manner that he is able. And,*

3. *THE Influence that his Hatred of Sin hath in this, and how it operates toward it: Hating the Garment spotted with the Flesh. I begin with the First of these, viz.*

1. *THE*

ART. THE Substance of the Reformer's Work and Design, viz. To recover and save such as are fallen into Sin. So it is represented in the Text: *Of some have Compassion, making a Difference, and others save with Fear, pulling them out of the Fire.* In those distinct, and differing Ways, the Design is one and the same, viz. to recover and save fallen Sinners. *He which converteth a Sinner from the Error of his Way, shall save a Soul from Death, and hide a Multitude of Sins.* This must be the principal Aim in respect of the Person himself, who is dealt with; whatever other there be, in reference to the public Good, or the Offender's own outward and temporal Benefit; the saving his Soul from Death, by turning him from his evil Ways, is the great thing. Such Honour does God put upon Men, to make them, instrumentally, Saviours one to another; he obliges, he directs, and helps them to be so, and puts upon what they do, the Name of that which himself only can effect, because by his Grace they are active in subserving him in it.

James 5.
20.

How noble and great does this speak YOUR SOCIETIES to be, formed to the same Purpose, which the very Son of God came into the World for, viz. to destroy the Works of the Devil, and rescue Sinners out of his Snares, and deliver those who were going down into the Pit of Destruction! To open, in its full Extent, what, not Ministers only, but People may do, toward the Salvation one of another,

ther, would be a large Field of Discourse, reaching further, it may be, than the Occasion strictly taken calls for, or the time can well admit; only thus far, therefore, as to this: Where Opportunity may be had, before Extremities are us'd, Persons should be dealt with by Instruction, if grossly ignorant; by Expostulation, and Reproof, when and where they are knowing; they shou'd be debated with, and pressed by the most proper and forcible Arguments that can be thought on, to abandon their evil Ways, and become seriously religious; the Evil and Danger of their wicked Courses should be set before them, in the most lively and affecting Terms possible. The Word render'd *rebuke*, signifies to convince by Argument. The Reason and Consciences of Persons are to be dealt with, that Hold being gotten there, the Affections may be moved, and good Purposes and Resolutions raised, and effectual Repentance, and Change of Heart and Life brought about. *Knowing the Terror of the Lord we perswade Men*, said St. Paul. And as there is a ministerial instructing and perswading, so is there a charitative one also, which is the Duty of every one according to his Ability and Call. You are bid to *edify one another*, *to exhort one another daily, least any be hardened thro' the Deceitfulness of Sin; to consider one another to provoke to Love and to good Works. The Fruit of the Righteous (saith Solomon) is a Tree of Life*; his Instructions and Reproofs,

1 Tim. 5;

20.

Rom. 14.

19.

Heb. 3:

13.

Chap. 10.

24.

his Perswasions and Counsels, which are his
 Prov. 11. Fruits, they are as those of the *Tree of Life*,
 30. salutary and quickening; they do good even
 to the *wining of Souls*, as follows in the latter
 part of that Verse. *And he that wineth
 Souls is wise*; he is wise, not for him-
 self alone, but for the Benefit of others,
 wining them to God and Goodness, which
 is his Wisdom too. Thus must a Reformer
 endeavour to do good, and only in flagrant
 Cases, such heinous Crimes, and Iniquities, as
 are punishable by the Judges, and especially
 Job 31. when openly and obstinately committed, then
 11. call in the Magistrate's Help; not of Hatred
 or ill Will to the Person, but to the Sin,
 and with the same saving Aim and Design, following
 the Endeavours every way, with earnest
 Prayers unto Heaven, that Salvation
 may be the Issue of all. This is ultimately
 the right Reformer's Scope; which,

2. *HE endeavours in the best manner that he is
 able*; i. e. with the utmost Prudence and Dis-
 cretion, with respect to the End aimed at. He
 will be as the wise Chirurgeon, or Physician,
 who does not apply one sort of Plaister to every
 Sore, nor give the same Medicine to every
 Patient; but diversifies the Remedy, as the
 Nature of the Distemper, and Condition of
 the Patient do require. *Of some have Compassion,
 making a Difference*; and others *save with
 Fear, pulling them out of the Fire*. By *Compassion*
 here is meant, not so much the inward Affec-
 tion of Pity, and Commiseration, which
 must

must be to all, not less, but perhaps more, to those in greatest Danger; but here it is meant of a special way and manner of shewing Pity, *viz.* in mild and gentle Dealing; wherefore 'tis added, *making a Difference.* So that here are two Methods, in which the wise and careful Reformer goes, *viz.* the *Gentle* and the *Rough*.

(I.) *THE gentle and mild way*, which should ever be first chosen, if likeliest to reach the End. This will have place, where the Sins are not so heinous; or the manner of committing them so aggravated and heighten'd; or the Temper, or Circumstances of the Offender such, as makes this best, and most likely to be followed with good Effect.

1. *WHERE the Sins are not so heinous.* Some Sins have not that Malignity in them, nor are of that pernicious Tendency as others; therefore are to be differenced in the Animadversion made on them, and way of dealing with the Guilty about them. The *Romans* had their *Fasces & secures*, Rods and Axes; the former for lesser Faults, and the latter for heinous capital Crimes: such Distinction the Nature of the Thing calls for, and that not only as to the Sentence and Punishment, but (*ceteris paribus*, if no Circumstance perswade otherwise) in the manner of dealing with the Guilty upon them; tho' all Sin is to be hated, and none to be favour'd, or countenanc'd, yet the wise Reformer will distinguish between Motes and Beams. And so,

2. *WHERE the Manner of Sinning is not so aggravated*, as where it is not with such Frequency; Greediness, Impudence, and Obstinacy, as it is with some; where it is more of Ignorance and Simplicity, than of Willfulness, or By Surprise; and sudden Shock of Temptation, rather than studied, and premeditated; when it is not so open, as to scandalize many, but private and little known or observed; in such Cases great Difference is to be made. And so,

3. *WHERE the Temper is soft and tender*, ready to admit Conviction, and Reproof, where Modesty appears, and a Disposition apt to take Shame; Harshness here would be needless and unwarrantable, tending to hurt by Sinking and Discouragement, where only help in drawing, and engaging to good, is intended. Yea, once more;

4. *WHERE the Spirit of the Person is high, and especially if he be too in superior Place and Circumstances*. Here the softer Way would seem generally best. If it should not be due to the Nature of his Offence, yet may it to the End aimed at, in dealing with such an one; as more likely to reach the good Effect, than the contrary Method would be. A Flint is easiest broken upon a Pillow; so will very inflexible Spirits sometimes yield to soft Words, and hard Arguments. And likewise the Honour of a Persons Place, in order unto Usefulness, as it may make him the more jealous, so should it make those who deal with such, up-
on

on Miscarriages, to do it in the most cautious and prudent Manner that can be ; so as may evidence it is profiting only, not disgusting him that is with'd ; and securing and advancing his just Repute, by removing what would lessen or blemish it, that is aimed at and endeavoured. In such Cases as these, the softer way should be taken. *Of some have Compassion, making a Difference ;* it is not, *Let them alone*, without telling them their Fault, but doing it in such Terms, as suits the less heinous Nature of their Sin, or not so aggravated Manner of committing it, or the Tenderness of their Temper, or as their higher Spirit, or Place, will best admit, with Hope of good Effect. *Reprove, but do not overwhelm.* Brethren, saith St. Paul, *If a Man be overtaken in a Fault, you, which are spiritual, restore* Gal. 6. 1. *such an one in the Spirit of Meekness.* If one, that is not a customary Sinner, be surpriz'd, and fall into Transgression, be'n't over rigid and severe in handling such ; only as a Surgeon, with necessary Care and Gentleness, put the dislocated Member in Joint again. This is one Way, the mild and gentle one ; but then,

(2.) *THERE is a rougher way that must be used with others. Others save with Fear, pulling them out of the Fire.* These are Persons under greater Guilt, whose Crimes are more enormous, and who are more open and impudent in the Commission of them ; little touch'd with Shame or Remorse, but stubborn and obstinate, the

the Reverse of those before mentioned. Sad Case, indeed, yet don't give up such as utterly desperate and hopeless.

Save them, i. e. endeavour it, do what you can without Delay.

Save them with Fear. Work on that Passion in them; rouse, awaken, terrifie them; make them sensible, if possible, of their Sin and Danger, that they may escape, if not Punishment from Men, yet the Wrath of God. Display the divine Threatnings and Judgments

Tit. 1.13.

Prov. 27.
5, 6.

of God before them. *Rebuke them sharply*. *Better is open Rebuke than secret Love*. *Faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful*. Be more intent in such case, to profit than to please. Cut, scarifie, i. e. use any hopeful Means, tho' troublesom to the Flesh, to bring to Life, and save from eternal Death.

Pull them out of the Fire, the Fire of their Iniquities and Lusts; for *Wickedness burneth as the Fire*, and the Wrath of God is already, in part, kindled upon them, tho' thro' the stupifying Nature of their Sins, they be not themselves sensible of it.

Pull them out. Be the Methods ever so harsh and troublesom, if just and necessary, neglect them not; no Place or Need for Niceness here: we don't use it about any Things or Persons, in utmost Hazard. In such Case, we look at Safety more than Ceremony, and so must it be with these Offenders. Of which sort are those, whom, especially, YOUR SOCIETIES

TIES have to do with. Your Methods, 'tis true, are not particularly pointed out in this Epistle; but what you do is fairly and justly reducible hither: *Others save with Fear*. Some refer it to the Ecclesiastical Censures, which, in those Days, it would seem were, sometimes at least, attended with very afflictive Effects on the Body, as well as the Mind. *Deliver such an one to Satan, for the Destruction of the Flesh; that the Spirit may be saved in the Day of the Lord Jesus.* That is a way of Proceeding, which, tho' not now attended with any such extraordinary and remarkable Consequences as at that time, yet in its Place and due Use, certainly most awful and tremendous; but yet, not likely to be much regarded by those that we are now speaking of. There are other Methods of dealing, which, to such, are more terrible, and therefore more proper, *viz.* by the Hand of the Magistrate, who is *God's Minister for Good*, and appointed by him to be a Terror to evil Workers; and a most charitable Office must it be, even thus to pull these Offenders out of the Fire. You are not, in this, forcing their Consciences, but taking part with them, not subduing them to a Subjection to yours, but inducing them to hearken better to their own. Would it need an Apology to pull a Man out of a Burning, even tho' he had been so mad as to throw himself into it? No more certainly, will you need any for endeavouring, tho' by the roughest Means, where necessary

1 Cor. 5:

Rom. 13:

3, 4

necessary, to save mad Sinners from the Fire of Hell. And thus of the second thing, under this latter Part of the Reformer's Character: *The Circumstance of his Endeavours: In the best Manner that he is able; with the utmost Discretion and Prudence, with Respect to the End. Of some have Compassion, making a Difference, and others save with Fear, pulling them out of the Fire.* Now lastly,

3. *WHAT Influence hath Hatred of Sin unto this? or how doth it operate toward it?*

Ans. 1. HATRED of Sin hath a natural Tendency this Way. It inclines to fall upon its Enemy where ever it meets it, and to take such Methods for rooting it out, as are most likely to be effectual. Should it act otherwise, it would be inconsistent with it self. As if Water should not quench Fire, or Light expel Darkness; as repugnant in Morality would it be, for Hatred of Sin not to oppose, and strive against it, where ever it sees it.

2. *THIS does it thro' other Affections, which it stirs up, viz.*

(1.) *A ZEAL for the Honour and Interest of God.* Hatred of Sin, as it rises out of Love to God, so will it work a Concern for his Glory, and Readiness to oppose every thing that stands in the way of it. It can't indure to see the Laws of God violated, and trampled under Foot; but will hinder such Dishonour to the great Lord and Ruler of all, as far as it is able.

(2.) *HATRED*

(2.) *HATRED of Sin will stir up Pity and Compassion for Sinners*; knowing how great an Evil it is, it will work Commiseration for those who are under it, and Readiness to help them to be rid of it. However blind and insensible Sinners are themselves, not feeling their own Misery, nor having any Sollicitude or Care for holy Freedom and Liberty; yet such as hate Sin will pity them the more, and gladly be the means of awakening them out of their Security, and bringing them into a safe and comfortable State. Hatred of Sin raising such Compassion for Souls, makes them ready to endeavour their Good, by saving them from so great an Evil to the utmost of their Power.

(3.) *HATRED of Sin works a Concern for the Peace and Order of the World, and specially for the Land, and Place where they live, which they see is disturbed by it.* Whence come Wars and Fightings? Come they not hence, even from Lusts which war in Men's Souls? 'Tis *Jam. 1: 4.* this that raises all that Animosity and Contention, Confusion and Bloodshed, that is in the Earth. This is the great *BOUTEFEU* and *MAKEBATH*, which, therefore, they who hate Sin being sensible of, they will set themselves against it as the common Enemy; that which, prevailing, would turn *Men* into *Devils*, and make this *Earth* a very *Hell*. On this account will an Hater of Sin oppose and beat it down, all that he is able.

AND thus far DOCTRINALLY, on this
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Subject; I shall close all with some few DEDUCTIONS from the whole.

THE APPLICATION.

IF this be a just Account of the Principle, Business, and Management of a right Reformer, then,

1. *HOW can there be a brighter Character, a nobler Undertaking, a more beneficial, and profitable Attempt than this is?* Here's nothing mean, base, or unworthy, of which any need be ashamed; but all rather to be gloried in? 'Tis to be God like, Imitators of Christ, who Psal. 45. 7. was thus affected, and imploy'd. *He loved Righteousness, and hated Wickedness*; had a burning Zeal for God against Sin, yet the highest Compassion for Sinners; he was grieved for the Hardness of their Hearts, sat himself to recover and save the worst of them; for that Purpose went among such, not to countenance, but to reprove them; not to associate with them in Evil, but to turn them from it unto Good. He was THE GREAT REFORMER; came into the World for that Purpose. You may justly consider him as the HEAD OF YOUR SOCIETIES, and never be afraid, or ashamed to follow where he leads.

2. *BT this open View of what you are, and do, and how you act, all Cavils and Exceptions against you must needs appear to be the Fruits of Malice, or at the best, of Ignorance and Prejudice.* What is there in the Account given, which is not laudable?

ble? Sin will ever be as necessarily the Object of Hatred, as God is of Love; and Endeavours to save Persons from so destructive an Evil, must be the best Office that can be done them. But the Business, it seems, is, if they are not willing to be saved, it's Rudeness to press them, or to use any unpleasing Methods to induce them to consider better. Few will argue so in case of Natural Life; we may with Violence save him who would lay Violent Hands upon himself; and are Persons more at Liberty to damn their Souls, than to destroy their Bodies? 'Tis true, there are, by many, more Ways of doing the former, than the latter, and more out of our Power to hinder; but will that make it excusable, not to use all the Power that we have? any just and regular, tho' ungrateful Course, which may be subservient to their Salvation? *To suffer Sin upon our Brother, the Scripture hath taught to reckon hating of him;* which sure can be no Virtue, and therefore the expressing it in such way no Commendation. Lev. 19. 17.

3. *IF a Reformer be such as hath been described, how much is it the Interest of Nations and Places, to give them all needful Countenance and Assistance?* Sin is baneful to Societies, as well as to individual Persons; it corrupts and disorders all; takes away Strength and Honour, and exposes to manifold Evils and Judgments. It hath been observed of the *Romans*, and other Nations, when they lost their Virtue, they soon decay'd, and came to Ruin.

Prov. 14.
34-

'Tis Righteousness that exalts a Nation, and Sin that is the Reproach (and Destruction too) of any People ; 'tis so in the Natural Tendency of the Thing, and by the righteous Ordering of God. Will not all, therefore, who wish well to themselves, to their Country, and to Posterity, encourage the rooting out so mischievous an Evil ? It stands not with the Condition and Circumstances of every one, to act as a Member of your SOCIETIES in this Matter ; but all may, and should bid them, God speed, and further them with their Prayers, and, where there is Ability, with their Purse also ; not letting the Burden of Expence, which several Ways it necessarily occasions, lie on those only who are active in it. Great Pity it is, that a Common Good should hurt such particular Persons, who are most diligent in Pursuance of it. If an Hatred of Sin raise in you a just Zeal against it, that will supply Arguments enough, to ingage all the Assistance that you can give to the Suppression of it. But further, if what hath been mention'd be the just and true Character of a Reformer,

4. IT should put those, who are engaged in so good a Work, upon Self-reflection, to examine their own Principle, and Carriage, what Conformity it bears unto this Description. Tho' much good should be done, yet sad would it be for any that are the Instruments thereof, to fall off the best and greatest Rewards, by not going on right Grounds in it. 'Tis not all, putting away Sin ourselves, or opposing and suppressing

pressing it in others, that flows from a genuine Hatred of Sin; there may be Motives very short, and some very foreign from this, which will not evidence the Heart to be right with God, or the Person accepted of him. *Let every Man, therefore, prove his own* Gal. 6. *Work; then shall he have Rejoycing in himself, 4. and not in another.* See both to the Rule and Principle upon which you go, a Fault in either of which will mar all. There's great Difference between Anger at Sin, with some Kind and Degree of Trouble and Sorrow for it, and true Hatred of it. Anger, with some Sorrow and Trouble, may consist with Love to the same thing. I may be angry with a Child or Friend, for whom yet I have a true Affection; somewhat in them, or done by them, may be cross and displeasing, bringing Hurt or Shame, or some Inconvenience to me, which may cause a Difference, a falling out, and putting away for a time, at least, when at the Bottom, there is no Hatred: and so may it be with reference to Sin, some ill Fruit may come of it, which may make angry, and cause parting for a Fit, in some Degree; but it is not through kind intire, there is a Root of secret Love and Liking remaining, the Turpitude and Vileness of it, as 'tis opposite to God, and his Laws, a desling and a damning thing; that which separates from God, and his Favour, and renders loathsome to him, is not seen, no such Sense is there of it; 'tis not disliked,

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opposed, and put away for what it is, but only for what it does; some selfish Consideration only, no Eye to God, nor to Sin as such, to the odious, and vile Nature thereof, and therefore not from true Hatred of it. Hatred is of the whole kind, and all Degrees, *even the Garment spotted with the Flesh.* This can never alter, or change to Love, as Anger may, viz. by time wearing it away, or the offensive Cause being separated; which in Hatred of Sin can't be so, for the Causes of Hatred being in the very Nature of Sin, this can never be remov'd, it will ever be *that abominable thing*, which God and good Men hate. I must not stay in opening this more fully. But once more,

Jer. 44. 4.

5. FROM this Character of a right Reformer, and his Business, might be drawn both, DIRECTION and INCOURAGEMENT, in reference to the Matter.

1. DIRECTIONS.

1. LET the true Principle be first, and specially look'd to, that all may have a right Spring, and be regulated and influenc'd in a right Manner, by this true Hatred of Sin.

2. IN pursuance of the Work, keep in view the Distinction, between the Person and the Fault; hate the Evil, but pity the Man. Be meek, and humble, and compassionate, fear-

Gal. 6. 1. ing your selves; distinguish between Sins, and Sins, and the Way and Manner of Committing them, and proceed accordingly. As for,

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II. MO-

II. MOTIVES:

IF this be the right Reformer, and his Work, and you are such, and so imploy'd; with what Assurance and Courage may you go on? Be Enemies and Oppositions what they will, more are with you, and for you, than can be against you. But particularly,

1. *REASON is with you, the common Sense of Mankind, that the things you oppose, and would suppress, are hateful, and to be rooted out. Innumerable Arguments can it furnish for your Defence, and no Principle of it but is on your side.*

2. *CONSCIENCE is the same way.*

(1.) *YOUR own Conscience, bearing Witness to the Purity of your Aims, the Integrity of your Hearts, and the Righteousness of your Work. And what Reason, and a well informed Conscience are for, surely may be pursued with Boldness and Confidence.*

(2.) *THE Conscience of Enemies themselves; you may appeal from them, unto them; from them, mad, and in pursuit of their Lusts; to them, sober, and thinking. Their Consciences are with you, even while their Tongues reproach and rail at you.*

3. *THE Laws are on your side.*

(1.) *THE Laws Divine, both natural and reveal'd; those written on the Heart, and those in the Word; which are the Rules of your Duty now, and will be the Measures of your Judgment hereafter.*

(2.) *THE*

(2.) *THE Laws Human*; which being not contrary, but agreeable with, and subservient to, the Divine Laws, are bound on us by them too. And which is more than all, still;
 4. *GOD himself, the great and absolute Owner and Ruler of all things, he is with you, and for you*; and if so, what matter who, or what is against you? 'Tis his Service you are upon, his Honour you aim at, and would advance; he will own and accept you in it, and reward you for it. Who will not be animated, and imbolden'd by all this?

TO close therefore, Let me add only this Word: If the mention'd Character be the *RIGHT REFORMER's*, then be you truly, be you more and more, *your selves*, i. e. *Haters of Sin, and Lovers of God, and your Neighbour*, and act agreeably thereto, and you need not fear, but your Proceedings will have a comfortable and happy Issue. To which let all the People say, *Amen*.

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